G. R. S. 58

Previous references.

(i) 52 of 1895

(ii) (iii) 2 files of subsequent years ending with Govt. Prs. No. 3742 dated 5th March 1906.

(iv) 168-05 *Later references.*

(v) Secy 354 - 32 Rs. 1-5

Mly 235 - 32 Rs. 1-5

1908-09 (Nugrai)

File No. 112 7

Serial Nos. 1 4

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 1 to 3

Part B. for Nov. 1908

SUBJECT.

Procession of the Jeeyar idol in the public streets of T. Narasipur according to mamool on Tirunakshatra and Sêvartha days.

Sl. 1 ~~To~~ From The Deputy Commissioner, Mysore Dt.

Letter No. 219 dated the 24th Nov. 1907.

Submits reports, as called for, on the petitions of Yejurveda Singala bhar and Upadhya Narasimha bhar of T. Narasipur

Sl. 2 To. The Superintendent, Mag. Dept. of Mysore & the Deputy Commissioner, Mysore Dt.

Govt. Proc. No. 186-7 & 10. 11. 1908

Direct that the request of the petitioners

G.R.S.11] 1908—09

GENERAL AND REVENUE SECRETARIAT

(Inuzrai)

NOTES.

File No. 112-08

FILE HEADING.

Procession of the Jeer idol in the open streets of T. Narasipur on the Jeer's Tirunakshatram and Sravatha days

From

The Deputy Commissioner, Mysore district

No. 219 Dated 24th Nov 1907 Received 27 11. 1907

Diary No.	Enclos. 1 file Spare Copies	Serial No.

BRIEF ABSTRACT OF LETTER.

Submits report on the petitions of Gopinuna Singla bhar and Upadhya Narasimha bhar, praying for permission to conduct the procession above referred to

NOTES AND ORDERS.

Vide attached sheets.

NOTES—First sheet

GPB—30,000—3-4-07

Note continued.

The Govt in their Ro. No 3742, dt. the 5th March 1906, while sanctioning the continuance of the annual Jaadik of Re 1 7 3, to the Jeer Srimathathan in Nanjapur observed at the request of the Tengale sect of Srivaishnavas, who have Jeer as their Guru, to have the idol of the Sri Gunja Narasimhaswamy at T. Kasipuram brought to the new temple of Jeer and worshipped there and then taken out in Jedurutsava in the streets of that town, could not be granted as the proposed act is was against tradition. The Govt further observed that the doubt regarding the Jeer must be prevented and the matter should be settled, advised to

Yeguvedu Singachari and Ethirajachari Sreenivasachari as representing the Tengale sect have petitioned Govt in ~~[illegible]~~ last praying for permission to conduct the procession of the Jeer

in the open streets of T. Narsipur on the jeer's Jowna Kshatram Day and on other devar tha days of the jeer. Petitions were also received from the Vadagalai residents of T. Narsipur opposing the grant of the Tengalai people's prayer. All the petitions were forwarded to the Deputy Commissioner of the Mysore District for a detailed report together with his opinion in the matter.

The Deputy Commissioner's report is now received. From the records submitted herein it is observed that the Amildar of T. Narsipur Mr. M. Kesavaiah held a thorough investigation into the matter and has prepared an exhaustive memo on the subject. In the memo the Amildar observes that the Tengale people do not claim to have the idol of Sri Gunja Narasimhaswamy in the new jeer's temple and taken with the cart.

of the last named temple facing it in the public streets, but all that they want is only to allow jeer's Utsavam in the streets of the town on the Jayanti Ekadasi and other several days. The Amildar says that the request of the Tengale people is supported by the following facts:-

(1) The Nirup of 1851 of H H the late Maharaja Krishnaraja Wodiar Bahadur III directs that equal honors should be shown to Desikan and Jeer, the saints of the Vadagale and the Tengale people respectively, and orders have been passed by the Muzrai Office in 1877 in pursuance of the Nirup

(2) Ever since the loss of the jeer idol in the Sri Gurija Narasimhaswami temple, very many years ago, the practice which was existing in regard to jeer on the latter's Jayanti Ekadasi day was continued in his name to Sri Ramanujacharya, viz the

the idol of Sri Gunga Narayana Swami was taken to Sri Ramanujacharya's sannidhi; & after worship of the former, the latter was shown certain honors in the name of Jeer; and this fact is evidenced by the Dalla Dhulla's order and endorsement to Seshiengar & others, dated the 14th Novr and 18th Decr 1863.

(3) The temple records of 1880, 1885 and of the years from 1893 to 1898 (excepting 1894) show that ~~even~~ prior to the consecration of the Jeer in the new temple (in 1898), the Jeer Utsavam was being ~~conducted~~ ~~to be through the state~~ celebrated ~~officer~~ as evidenced by the payments made to the servants of the temple ~~for carrying the Jeer idol on the occasion in question~~ in that connection.

(4) The temple records of each of the years from 1898 to 1901 (both inclusive) show that ~~even~~ after the consecration of the Jeer idol, Jeer processions were being conducted on the Tirunakshatram day, as is also

similarly evidenced by payments to temple servants for carrying the Jeer idol in procession through the streets of the town.

(5) Previous to the Jardik grant of Re 1 7 3 ~~being~~ having been sanctioned by Govt in 1901, the Parpattegar of the Sri Gunja Narasimhaswami temple and the Amildar of the T. Narsipur Taluk had reported in 1899 that Sri Ramanujachariyar's Utsavam was being celebrated in the temple in the name of Jeer on the latter's Jayanthi day.

The Amildar further says that the contentions of the Vadagale people to prevent the Jeer idol being taken out of its own new temple is unreasonable, and ~~does~~ do not appear to have been based on any documents but ~~are~~ are mere statements and sentiments. Under these circs the Amildar expresses the opinion that the Tengale people in praying for permission to take the Jeer in Utsavam the streets, do not ask for any innovation

The only documents produced the Vadagale people are the Govt Order of 1906, and the Order of the Muzrai Asst Commr of 1877, which latter only dis the consecration of the new idol in the Sri Simhaswami. The documents have no bearing on the question

manool and adds that if there be granted, not only would it not be warding or tenour of the Govt or

Muzrai Secretariat. | File No. of 190

of the 8th March 1906 but it would also secure to them their ~~public~~ natural right to use the public streets for legitimate purposes. In support of this view the Amildar submits 2 cuttings from the Madras Mail wherein reference is made of a decision of the Madras High Court ~~and confirmed~~ on an exactly similar case, and confirmed in appeal by the Privy Council.

[In conclusion, the Amildar states that the Utsavam of Sri Gunja Narasimha Swami was going on on the Jeer's Jayanakshatram day near Sri Ramanuja charya's Sannidhi owing to the absence of the Jeer's idol during past years, and that there has been the very Jeer's Utsavam also lately since 1898, and he leaves it to the higher authorities to decide whether it would be mamool or otherwise to take the idol of Sri Gunja Narasimhaswami

to the present Jeer temple also.].

The Deputy Commissioner, in submitting the records of the case, states that the Amildar Mr. Kesavaiah has taken great pains to collect old references in connection with this veyed question, and that these records abundantly prove that the Jeer's Jyanna Kshatram Utsavam was being celebrated on several occasions, and that the mere fact that the said Utsavam was discontinued for some years on account of the loss of the idol, cannot prove the non-existence of such a practice. So the the parties were given ample opportunities to produce all the available records in their possession, and from what they produced, he is of opinion that the Jeer's Utsavam was a mamool one and as such there is no to take the idol in procession the public streets.

9

Muzrai Secretariat.	File No. of 190
	Muzrai Secretary's Remarks.
Printed copy is put up.	The dispute which related to the consecration of the Jeer Vigraha in the new temple constructed outside the Sri Gunja Narasimhaswami temple at T. Narsipur, was finally disposed of by Govt in their Pro. No. 3742, dated 5th March 1906. In the aforesaid Govt Order it was directe that a space of 1½ feet should be left between the new Jeer temple and the Sri Janardanaswami temple for making Pradakshina, and that the Utsava Vigraha of God Sri Gunja Narasimhaswami should not be permitted to be brought into the new Jeer temple and thence conducted in procession through the streets with the Jeer Vigraha in front as Yeduruseve. It is now reported that the Jeer temple has been entirely separated from the Sri Janardanaswami temple and all innovations regarding the Jeer have been prevented as directed by Govt. The tasdik of Rs 1-7-3 per annum was ordered to be continued to the Jeer's Tirunakshatram.
	A. Chandrasekhaiah

The Tengale Srivaishnava Brahmins now request that they may be permitted to take the idol of the Jeer by itself in procession in the streets on the Tirunakshatram and other important days. In regard to this request, the Amildar of T. Narsipur (Mr. M. Kesaviah) has held a thorough investigation and submitted an elaborate report stating that Mamul has been proved of the Utsavam of the Jeer in the streets and that there is no objection to such Utsavams being conducted in future. This recommendation is concurred in by the Deputy Commissioner Mr. M. Kantaraj Urs.

Upon a perusal of the accounts and other records received, it will be observed that the Tirunakshatra of Jeer was being conducted in the Sri Gunja Narasimhaswami temple at T. Narsipur, notwithstanding the fact that there was no Jeer Vigraha for the past nearly 60 years, with the aid of the cash

Rs 1-7-3 per annum allotted therefor. The

tra of Jeer was being celebrated in the

nujacharya and the God Sri Gunja

Narasimhaswami was being brought there on the ~~occ~~ occasion. There was no regular Utsava of Jeer in the streets because there was no Vigraha of Jeer. Subsequently, after the consecration of the Mula Vigraha and Utsava Vigraha of Jeer in the new temple in 1898, not only the Tirunakshatram but also the Utsava of the Jeer in the streets of T. Narsipur are reported to have been regularly celebrated up to the year 1901. After the year 1901, the Utsavams of not only of the Jeer but also of the Desikar were stopped by order of Govt owing to ~~the~~ disputes between parties. Final orders were passed in the case in Pro. No. 3742, dated 5th March 1906, and in accordance therewith the Vadagale Utsavams are regularly conducted, while as regards the Tengales, it was merely -- stated that no innovation should be permitted. The Tengales therefore now ask that they should be permitted to take the Jeer's idol in procession by itself, not with the idol of God Sri Gunja

12

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Narasimhaswami in front of and facing the image on the Jeer's Tirunakshatra and other important days in the streets of T. Narsipur. Both the Amildar and the Deputy Commissioner see no objection to the carrying out of the procession in the manner asked for by the Tengales and I am also of the same opinion. So long as the Jeer's temple is situated outside the precincts of the Sri Gunja Narasimhaswami temple, and so long as the Tengales do not want the Yedur Utsava with the God Sri Gunja Narasimhaswami, there is no objection whatever to the Tengales taking their Jeer Vigraha in procession in the streets. I am therefore of the humble opinion that the permission asked for may be granted.

7856
8.1.08

Submitted to the Dewan.

Ellaswamy Rao

7th January 1908.

may be submitted to the Second Councillor.

8/1/08

The Deputy Commr & Distt Magistrate is quite competent to issue necessary orders in the matter. No orders of Govt are necessary

[illegible]
7/3/08

Resubmitted to the 2nd Councillor -

The papers were submitted to the Dewan direct as the 2nd Councillor was at the time on leave.

The District Magistrate is no doubt ~~competent~~ the authority to pass orders regarding the conduct of processions but in the present instance, it was the Govt which passed orders regarding the new Jeeyer temple and if the District Magistrate is left to himself to pass orders regarding the procession Jeeyer, he will not know whether the

Govt. permitted the Jeeyar's Vigraha ~~to~~ to be taken out of the new temple or not. What I beg to suggest, as will be seen from pages 97 to 100 of this note, is that the Govt. should decide whether the Jeeyar Vigraha may be taken out in procession in the streets under the circumstances reported by the Dy Commr.

The District Magistrate will of course see to the conduct of the processions.

402
4.4.08
Resubmitted to the 2nd?

L Ananda Rama Rao
4 4. 1908

Govt agree with the Depy Commr. that the Tengalais may be permitted to take their Jeer Vigraha in procession in the streets in accordance with Maamool

to the Dewan
6/4/08

6/4/08

8602
6/4/08

Submitted to His Highness.

In Government Proceedings No.[illegible] dated [illegible]th March 1906, orders were passed on the petitions of the Sri Vaishnavas of Tellaraiyur of both the Vadakalai and Tenkalai persuasions to the Jeeyar and Dwaiyar Ubayadhikarigal [illegible] and a subsequent petition addressed to His Highness by the Tengalas. His Highness was pleased to order on the 31st May 1906, that it was not advisable to revise the orders of the [illegible]th March. Orders of Government were accordingly issued on [illegible]th June 1906.

In para 3 of the order of [illegible]th March 1906 the following words occur:-

"As regards the request of the Tengalas "that on the day of the Jeer's Tirunakshatram, "the idol of God Sri Gunja Narasimhaswami should "be allowed to be brought to their new temple "and worshipped there and that their new Jeer "idol should be permitted to be taken in pro- "cession in the streets in front of and facing "the image of the God Sri Gunja Narasimhaswami, "the Government observe that this request cannot "be granted as the proposed action would be "against <u>manul</u>. They are of opinion that all "innovations tending to sectarian differences "and caste feuds must be put down with firm hand, "and they are not therefore prepared to show "any concession to the Tengalas who have sought "to establish an innovation against an express "order and by irregular means. All innovations

"regarding the Jeer must therefore be prevented "and the mamul must be strictly adhered to."

On the 13th March 1907, Yajurvedha Singlachar, one of the Tengales addressed a petition to the Muzrai Secretary saying "I therefore pray that orders may be passed sanctioning the carrying out of the old and established celebrations to this deity as sanctioned by mamul as the Government order No.3742 dated 5th March 1906 distinctly says". This petition was referred by the Muzrai Secretary to the Deputy Commissioner on 23rd March 1907 "with the request to be informed after enquiry what the mamul was prior to the issue of the Government orders in question". On the 24th October 1907, the Muzrai Secretary received another petition signed by Singlachar and one Srinivasiengar saying that the Jeer Tirunakshatram fell on the 9th November, that the Muzrai Secretary had personally told them that there was nothing in the Government Proceedings to say that Utsavam should not be performed for the Jeer and that the Utsavam for the Jeer alone might be performed by them in the public streets, that unless there were formal orders to this effect the local authorities would not carry out the Utsavams and requesting that orders might be issued directing that the Tirunakshtra Katlé (whatever used to be done on Tirunakshatra day) and the Sevartha Katlé (whatever used to be done in connection with sevartha) Utsavams for the Jeer might be conducted in the public streets. This was also referred to the Deputy Commissioner for opinion. The Deputy Commissioner has submitted his report with his letter No. 219 dated 24th November 1907. He says that the Amildar of T.Narasipur has held an exhaustive enquiry into the matter and examined the old records and that these

abundantly prove that the Jeer's Tirunakshatram Utsavam was being celebrated on several occasions, that the mere fact that the said Utsavam was discontinued for some years which is due to the loss of the idol cannot be said to prove the non-existence of such a practice, that both the parties were given ample opportunities to produce all the available records in their possession to prove their respective contention, that from these records he is of opinion that the Jeer's Utsavam was a mamul one and as such there is no objection to take the deity in procession through the public streets.

The late Huzur Secretary Mr. Anantasami Rao said in his note dated 7th January 1906 "the Tengales therefore now ask that they should be permitted to take the Jeer's idol in procession by itself not with the idol of God Sri Gunja Narasimhaswami in front of and facing the image on the Jeer's Tirunakshatra and other important days in the streets of T.Narasipur. Both the Amildar and the Deputy Commissioner see no objection to the carrying out of the procession in the manner asked for by the Tengales and I am also of the same opinion. So long as the Jeer's temple is situated outside the precincts of the Sri Gunja Narasimhaswami temple and so long as the Tengales do not want the Yaduru Utsava with the god Sri Gunja Narasimhaswami, there is no objection whatever to the Tengales taking their Jeer Vigraha in procession in the streets. I am therefore of the humble opinion that the permission asked for may be granted".

The Second Councillor said that the District Magistrate was quite competent to issue neces orders in the matter and that no orders of Governmen

were necessary. The Muzrai Secretary then pointed out that as orders had originally been passed by Government in the matter of the new Jeer temple it was desirable that the Government should also decide whether the Jeer Vigraha may be taken out in procession in the streets. The Second Councillor is of opinion that orders may be passed to the effect that "Government agree with the Deputy Commissioner that the Tengales may be permitted to take their Jeer Vigraha in procession in the streets in accordance with mamul".

As the matter was once before His Highness I submit these papers for His Highness' orders. It may be noted that in the Government order of 5th March 1906 it was directed that "the mamul must be strictly adhered to". Both the Amildar and the Deputy Commissioner find that it is in accordance with mamul to hold Jeer Utsavams taking the Jeer Vigraha in the public streets. The order of 5th March 1906 prohibited the new Jeer idol being "taken in procession in the streets in front of and facing the image of, the God Sri Gunja Narasimhaswami", but the Tengales do not now ask the image of the God should also be taken with the Jeer vigraha in procession. Their request to take the Jeer Vigraha only in procession does not seem to have been prohibited under the order of 5th March 1906. I am of opinion that the recommendation of the District Magistrate, concurred in by the late Muzrai Secretary, and the Second Councillor, may be approved.

Record of Cases submitted for the **Orders** of His Highness the Maharaja.

Subject.

Order.

Approved

19/10/08

Muzrai Secretariat | File No. of 190

Draft submitted to Secretariat:
The word Sevartha is likely to introduce indefiniteness into Govt orders. If this is not mentioned it is likely that the Temple Brahmins will again agitate.

Abdul Majeed
Ed. to Govt
Undersecretary

Approved. What the Sevartha days are, I suppose, is well known

KPM
5/11/08

To
The Mung. Supdt.
of the D.C., Mysore dt.

Sd
5/11/08

S. 6. No. 186-7
Mung. F. 112-8-2 } 10. 11. 08

Grants the request of the petrs.

To
Petitioners
No. 188 } 10. 11. 08

Informs them accordingly

File No.	of 190	Muzrai Secretariat

GPB—3,000—25-9-07

Proceedings of the Government of His Highness the Maharaja of Mysore,

READ—

Petitions from Upadhya Narasimhachar and others of the Vadagale sect and Yajurveda Singlachar and others of Tengale sect, of the Sreevaishnava Brahmins at T.-Narsipur, regarding Jeeyar's and Desikar's Utsavams at T.-Narsipur

And the records submitted by the Deputy Commissioner, Mysore District, on the subject.

No. 3742, DATED BANGALORE, 5TH MARCH 1906.

ORDER THEREON.—The facts of the case are as described below :—

2. First, as regards the Jeeyar of the Tengale sect In 1895, Adhyapaka Sreenivasaiengar and a few other Tengale Sreevaishnava Brahmins of T.-Narsipur submitted a petition to Government stating that the Jeeyar idol consecrated in the Sri Gunja Narasimhaswami temple was lost some years ago and soliciting permission to consecrate a new idol in the temple. On enquiry it was found that the old Jeeyar Vigraha was lost about fifty years prior to 1877, that the question of consecrating a new Vigraha came up in 1860, 1861, and 1876 before the Chief Commissioner and the District Muzrai Officer, respectively, and that they all declined to grant the permission asked for, on the ground that the Vadagale Sreevaishnavas of the town objected to the consecration of a new Jeeyar idol in the temple. Thereupon the late Muzrai Secretary also declined in 1898, to grant permission for the consecration of a new idol *within* the premises of the Sri Gunja Narasimhaswami temple, but at the same time observed that if the Tengale petitioners desired, they might have a new Jeeyar idol consecrated at their own cost in an unobjectionable site *outside* the temple premises. On receipt of this order, the Tengales constructed in great haste a building for the purpose, attaching it to one of the sides of the Sri Janardhanaswami temple, situated outside, but near the Sri Gunja Narasimhaswami temple and completed the consecration of the Jeeyar idol therein. Before the Pratishta ceremony came off, petitions were received by the Deputy Commissioner of Mysore from some of the Vadagale Sreevaishnava Brahmins complaining that the Amildar Mr. Sundararajiengar, who belonged to the Tengale sect, had sided with the members of his sect and had unauthorizedly granted permission to construct the new building so as to adjoin the Sri Janardhanaswami temple in an objectionable manner and praying for prohibitory orders. These petitions were referred by the Deputy Commissioner to the Amildar for report, but the latter took no notice of them and allowed the Tengale Brahmins to complete the consecration ceremonies, which they commenced on the 25th and completed on the 28th November 1898. Upon the submission of the records, however, by the Amildar, the temple was personally inspected by the Assistant Commissioners, Messrs M Nanjaraj Urs and A. Ananda Rao, and by the Deputy Commissioner, Rao Bahadur Mr. C. Madiah, and the last-named officer issued an order to the Amildar Mr. Sundararajiengar, severely censuring him for his hasty and unauthorized action in this matter and directing that the Jeeyar temple should be separated from the Sri Janardhanaswami temple by allowing a passage between the two temples so as to allow devotees to go in pradakshina around the latter On appeal to Government by the Tengales, the late Muzrai Secretary passed an order on the 19th March 1901, observing that the question of leaving a passage between the two temples as ordered by the Deputy Commissioner, would be considered later on but directing, however, the annual payment to the new Jeeyar temple of Rs 1-7-3 being the tasdik allotment fixed in the Sri Gunja Narasimhaswami temple for the Jeeyar's Tirunakshatram. Against this order of the late Muzrai Secretary the present appeal to Government has been preferred by the Vadagales

3 The Government observe that when due sanction had been given by the late Muzrai Secretary that a temple for the Jeeyar might be constructed in some *unobjectionable* spot outside the premises of the Sri Gunja Narasimhaswami temple, there was no reason why the Tengales should have built the temple in such great haste and laid themselves open to complaints from their opponents The Amildar, Mr. Sundararajiengar, was rightly censured by the Deputy Commissioner for his

Muzrai, dated 5th March 1906.

very hasty and unauthorized action. The new temple has been built close to the Sri Janardhanaswami temple and it is complained that no intervening space has been left to allow of persons to go in Pradakshina around the Sri Janardhanaswami temple. There is no doubt truth in this complaint and the remedy appears to be that either the new temple should be altogether removed from its present situation and built elsewhere or that alterations should be made therein so as to leave an open space of 1½ feet between the two temples as agreed to by the Tengales in a Mutchalika given by them to the Deputy Commissioner, Rao Bahadur Mr. Madiah. The removal of the temple, which has been actually consecrated and worship wherein is conducted, is an extreme measure which, in the opinion of Government, does not appear called for in the circumstances of this case. The Government therefore direct that the order of the Deputy Commissioner, Rao Bahadur Mr. Madiah, should be immediately carried out, that is, that the Tengales should alter the new building so as to have an open space of 1½ feet between the two temples, which might be used as a passage between them for making Pradakshine. If it is impossible to carry out this alteration without displacing the idol of the Jeeyar newly consecrated, the situation must be faced and the temple removed elsewhere. This order should be fully carried out within three months from this date and a report submitted on the subject on the expiry of that period. As regards the request of the Tengales that on the day of the Jeeyar's Tirunakshatram, the idol of God Sri Gunja Narasimhaswami should be allowed to be brought to their new temple and worshipped there and that their new Jeeyar idol should be permitted to be taken in procession in the streets in front of and facing the image of the God Sri Gunja Narasimhaswami, the Government observe that this request cannot be granted as the proposed action would be against *mamul*. They are of opinion that all innovations tending to sectarian differences and caste feuds must be put down with a firm hand, and they are not therefore prepared to show any concession to the Tengales who have sought to establish an innovation against an express order and by irregular means. All innovations regarding the Jeeyar must therefore be prevented and the mamul must be strictly adhered to. The old tasdik allowance of Rs 1-7-3 per annum for the Jeeyar's Tirunakshatram will be continued as already ordered by Government.

4. Secondly, as regards the Desikar of the Vadagale sect. In 1899, a petition was received in this office from Yajurveda Singlachar and others of the Tengale sect stating that there was no Desikar Utsava idol in the Gunja Narasimhaswami temple and that some of the Vadagale Brahmins had been contemplating to newly consecrate one of the old Vigrahas in the temple. This petition was forwarded to the Deputy Commissioner by the late Muzrai Secretary with the observation that, if the allegation contained in the petition were true, no consecration of any new idol in the temple should be permitted. Thereupon the Amildar, Mr. Sundararajiengar, appears to have stopped the Desikar's Utsavams. A counter-petition was received from the Vadagale Brahmins on the subject and the Deputy Commissioner has submitted the records of his local enquiry. From these records it is clear that the Vadagales have a stone image of Desikar within the premises of the Sri Gunja Narasimhaswami temple, and also an Utsava Vigraha and that the god is brought to the Desikar's temple and then taken out in procession in the streets with the Desikar in front as Yeduru Utsavam. All these facts are clearly established by the report submitted by the Assistant Commissioner, Mr. C. B. Seshagiri Rao, who was specially deputed by the Deputy Commissioner for the purposes of local enquiry. The Tengales have tried to show that the Utsava Murti of Desikar is a spurious one, but the Government find that the existence of the idol has been proved by the old accounts of the temple. In these circumstances the Government are pleased to direct that all the mamuls relating to the Desikar in the matter of the worship and the Yeduru Utsavam in the streets must be restored and allowed to go on. The Deputy Commissioner is requested to see that these orders are duly carried out.

L. ANANTASAMI RAO,
Secy. to Govt., Muzrai Dept.

To—The Deputy Commissioner, Mysore District, returning the vernacular records.

Exd.—C. V.

1905-06

GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE

MUZRAI

PROCEEDINGS

Dated 5th March 1906

No. $\frac{3742}{\text{Muz. F. 52 of 1895}}$

Passing orders on the dispute between Tengale and Vadagale Sri Vaishnavas at T.-Narsipur regarding the Jeeyar and Desikar Utsavams.

GPB—29-3-06—200

Presented by Nagoor Pillai Jagalachar in person 2/10/06

Mysore City

The Dewan

The Government of Mysore

Most honored Sir,

We the undersigned humble petitioners of T. Narasipura pray that your honor will be graciously pleased to peruse the following and crown with success.

We have left a space of a foot and a half between the temples of Jeeyar and Janardanaswami for Pradakshanam as per recent order No: 3742, 3744 dated 5th March 1906.

Replies
2/10/06

The same order states that it is permanent to carry the procession of Sree Gunjanarasimha Swami to the Jeeyar Sannadhi on the Thirunakshatram day, and to have the procession of Jeeyar in front of Sree Gunja Narasimha Swami in the streets and no order will be given for the procession.

But

the Shastik may be granted to the New Jeeyar as per previous order. This order prohibited what was going on according to the Shastik on Jeeyar Thirunakshatram day since a long time. Therefore we humbly pray that your honor will be graciously pleased to correct and modify the above portion of the order and do justice by perusing the records.

3. Your honor will find in the record that there was a Jeeyar Vigraham in the Temple which was removed by some-body owing to the (Zid) existing between the Thenkale and Vadakale communities. Since then Ramanujacharya was representing the Jeeyar on the Tirunakshatram day and receiving honors on behalf of Jeeyar as per Sastik (vide Taluk Bida Manegar report No: 69 of 14-11-1863, and an endorsement to the Thenkale community from the Taluk No: 10 of 18-12-1863. (Print Copy C. & D.)

We, submitted several petitions to the government requesting, to instalate a new

Jeeyar Vigraham in the place of former Jeeyar. For that the Government was pleased to order, to erect a new building outside the Temple & installate a new Jeeyar there. After the installation of the Jeeyar he requested the Government to grant the Thasik which was going on in the Ramanujacharia Samadhi for the sake of Jeeyar on the Thirunakshatram day. The Government asked the Deputy Commissioner to submit a report about the Thasik. Then the Amildar was asked by the Dy. Commissioner to submit a detailed report, Then the Amildar asked the Temple Parpathegar to submit a report about the Thasik. His report No: 7/7 dated 10.5.99 runs as follows. "There is a Thasik of 1-7-3 for the Jeeyar. Jeeya Tirunakshatram falls on Thulamasam. Moolanakshatram day. and Thodakam will commence 5 days previous to the Thirunakshatram (i.e.) Re-creation of Prabandham)

And there will be (Thirumanjanam) or (Abhisekam) on the Tirunakshatram day, and the procession of Jeeyar in front of Sree Ganjanarasimha Swami & then the Mantapotsavam & then the distribution of Theertham & prasadam. And in the night there will be a Pudavatte Utsavam. And on the next day, there will be a Gandhapidi Utsavam. In accordance with circular Kirupa dated 1st January 1830. of His Highness the Late Sree-Krishnaraja Udayar Bahadur all honors will be paid in Kotarotsavam. All these are taking place in Ramanujachariyar Sannadhi"

The Amildar submitted detailed Jastik lists to the Deputy Commissioner on 12-5-99. And the Deputy Commissioner has also recommended the Government after perusing the Jastik list, that Jastik may be granted to the Jeeyar newly dedicated.

The Government after perusing the report of the Deputy Commissioner gave an order No: 660 (in 1901) that the Lastik which was going on in Ramanujacharya Swami Sannidhi, may be granted to the newly installated Jeeyar image.

The above references clearly support that there was Jeeyar in the temple with the Lastik of 1-7-3, and after the removal of that Jeeyar, the honors which were mentioned in the Lastik list were paying in Ramanujacharyar Sannidhi, for the sake of Jeeyar on the Jeeyar's Tirunakshatra day. These documentary evidences are quite sufficient to establish the Mamool.

The recent orders are not based upon facts and above references. The Thaatik means, abhishekam to Jeeyar and Utsavam to Sree Gunjaharasimha Swami & Jeeyar as mentioned in Parpathegar's Report No 77 of 10-5-99. Whereas the Government order strictly says to take the Gunja

in anaraamba Swami Utsavam to
newly built Jeeyar Temple and to
have the procession of Jeeyar in front of God
as Sri Manuela and this could not be
done, and Pastik of 1-7-3 is granted as per
previous order. What should be done by taking
1-7-3.

We requested the Government to grant
an order to installate a Jeeyar Vigraham in
the place of previous one in the Temple. For that
We were ordered to build the Jeeyar Sannadhi
outside the Temple & installate the Jeeyar
Vigraham there. We did it accordingly.
In the coming of God to the new Temple
is Sri Manuel? Not is not formerly the
Jeeyar Sannadhi was in the Temple - God
ordered us to change the place. We changed
the place, during the interval between the
removal of the former Jeeyar & and the installation
new Jeeyar, the procession of Sree Gunja
inba Swami was going to Ramanujacharyar

When the image of Jeeyar is dedicated the procession of the God should go & visit the Jeeyar on Tirunakshatram day as usual that was going in the Ramanujacharier's Sannidhi every year.

Your honor may take the Matams as an evidence. Now there are four Matams in the Mysore Province. If one Swami dies another Swami will succeed & the successor Swami will receive all the honors according to the Sastik, that was receiving by his predecessor. And your honor just take the instance of Sree Ahobala Swami Mutt. The new Swami succeeded the former after 4 or 5 years. This is also one like that.

There is no term Mamool among the Vishnu Temples. We have only Sampradayam that all the images of Poorvacharyas are to be dedicated in the Vishnava Temples is a long established Sampradayam. The Jeeyar & Desikar both are acharyas. And in all the Vishnu Temples such as in Sreerangapatam, Melukote, &c. the

images

of Jeeyar and Desikar ~~or~~ have been dedicated along with other vigrahams of Poorvacharyas. The Jeeyar & Desikar receive equal honors in every Temple, & in all the temples there are equal Tadik lists. And in the temple Tirasipure too the tadik lists of Jeeyar and Desikar are equal. To prove ~~this are~~ and support the above Sampradayam we beg to quote the Sirooja of His Highness the Late Sree Krishna Raja Wodeyar Bahadure.

The Sirooja A. of 1829 runs as follows.

Wherever there are Vishnu Temples in your Taluks, if there are no images of Pillalokacharya & Jeeyar in them installate the images in the Temples and submit a list of costs. No need should be given to any bodys objection on this score" (vide print copy A.)

The Second Sirooja of 1st January 1830 provides for the Jeeyar & Desikar the order of precedence which should be observed on the festive occasions of Sree Bhashyakar Protsavam,

Kaishka Dwadasi, and Kotarotsavam.

In the very hirooja His Highness has expressed as follows. ~~~~~~~~~~~~~~~~~~~~

Both the Kales (Thenkale & Vadakale) are equal to us like our two eyes, and therefore let the Sreevishnavas of the parties be friendly to each other and share all honors equally between them, and let them not quarrel. The Raja Guru of our Sounstanam Sree Bramhatantra, Ghantawathara Parakal Swami and Chikka Swami both in their hand writing have kindly informed us that both the Kales are like the two feet of the Sree Bhashyakar and that the acharya images of both sects are of equal value to them, and that honors such as are shown in Melukota and all other Vishnu Temples in His Highness dominions & such as established in the Prasanna Krishnaswami Temple are to be observed, for all time to come.

" The Dodda Sree (Parakala Guru

of

[illegible]

[illegible]

[illegible]

1830 [illegible]

[illegible] 1877 [illegible]

[illegible] 1877 [illegible]

[illegible]

Seal.

Virodhi, Kartik Suddha, 7th Saturday

From Sri Krishnaraj Wodeyar.

To all the Amil Killedars of our Palace—Dominions.

Order.

In the Blessed Temple of Melkote, which is Vaikuntha on earth, the image of Pulla Lokacharyar has been installed and we have blessed ourselves by paying our homage to it. Wherever there are Vishnu Temples in your Taluks there installed images of PullaLokacharyar and Jeeyar, and send us applications with estimates of cost, for this ceremony. No head should be given to any objections on this score

Dated 7th November 1829.

Munshi Venkatesaiah's Writing
H H's Camp, Melkote.
(Sd) SRI KRISHNA,
The Maharaja of Mysore.
(in Canarese)

Seal.

KRISHNARAJ WODEYAR,
Salivahana Saka 1751,
Current Virodhi, Pushya Sudha, 7 Friday

Order.

To the Palace Gunjajosyar and Puputhegar of the Melkote Temple, and to the Istikapal Parpattegar, Anchi Kacheri Gurukar, Venkatesiah has carried out the installation of the image of Pulla Lokacharyar in the Melkote Temple, and after reporting the same, solicits orders as to the order of precedence which should be observed in the case of Pulla Lokacharyar, Jeeyar and Desikar, as to the honors to be shown them on the festive occasions of Sri Bhashyakara

ಮೊಹರಿದೆ.

ಶ್ರೀ

ಕೃಷ್ಣರಾಜವೊಡೆಯರವರು

ವಿರೋಧಿ ಸಂವತ್ಸರದ ಕಾರ್ತೀಕ ಶುದ್ಧ ೭ ಸ್ಥಿರ ವಾರದಲ್ಲು ಶ್ರೀಮತು " ", ಅರಮನೆಯಿಂದ ಗಡಿಗಳ ಆಮಿಲ್ ಕಿಲ್ಲೇದಾರ್ರಿಗೆ ಸಹಾ ಬರಿಸಿ ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ—ಭೂಲೋಕ ವೈಕುಂಠವಾದ ಮೇಲುಗೋಟೆ ಶ್ರೀಯವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಪುಳಲೋಕಾಚಾರ್ಯರವಿಗ್ರಹ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿತಿ—ಈ ದಿವಸ ದರುಶನವನ್ನು ಮಾಡಿ, ಕೃತಾರ್ಥರಾದೆವು ನಿಮ್ಮ ನಿಮ್ಮ ತಾಲ್ಲೂಕುಗಳಲ್ಲಿ ಇರತಕ್ಕ ಯಾವ ವಿಷ್ಣುಆಲಯಗಳಲ್ಲಿ ಪುಳಲೋಕಾಚಾರ್ರು, ಜೇಯ್ಯರ ವಿಗ್ರಹ ಬಿಜ ಮಾಡಿತಿ ಯಿಲ್ಲವೊ ತ ದೇವಾಸ್ಥಾನಗಳಲ್ಲಿ ಈ ಹರದೋ ವಿಗ್ರಹಗಳನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿತಿ ಆ ಬಗ್ಗೆ ಬರ್ಚಪಟ್ಟಿ ನಿತಿ, ಅರ್ಜಿ ಬರದುಕೊಳ್ಳುವುದು, ಈ ವಿಷಯದಲ್ಲಿ ಯಾರ ಹರಕತ್ತು ಕೇಳಕೆಲಸವಿಲ್ಲ

ಬತಾರೀಖು ೭ನೇ ಮಾಹ ನವಂಬರ್ ಸನ ೧೮೨೯ನೇ ಇಸವಿ ಬತ್ತಾ ವೆಂಕಟೇತಯ್ಯ ಮುನಷೀ ಹುಜೂರ್ ದರ ಮೊಕ್ಕಾಂ ಮೇಲುಗೋಟೆ

ಈ ಬಳಿ ಶ್ರೀ ಕೃಷ್ಣ ಎಂದು ಮೈಸೂರ್ ಮಹಾರಾಜ ರಾಜಾ ಸಾಹೇಬ್ ಬಹದ್ದೂರವರ ಸೈನ್ ಕನ್ನಡದಲ್ಲಿದೆ

ಮೊಹರಿದೆ.

ಕೃಷ್ಣರಾಜವೊಡೆಯರವರು

ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೫೧ನೇ ಸಂವತ್ಸರಮಾಸ, ವಿರೋಧಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶುದ್ಧ ೭ ಶುಕ್ರವಾರದಲ್ಲು ಶ್ರೀಮತು || ಮೇಲ್ಕೋಟೆ ದೇವಸ್ಥಾನದ ಹಾಲೀ ವಾರಪತ್ಯೇಗಾರ್ರು ಸಮುಖದ ಗುಂಜಾ ಜೋಯಿಸರು ಇಸ್ತಕಪಾರ ವಾರಪತ್ಯೇಗಾರ್ರಿಗ—ಸಹಾ ಬರಿತಿ ಕಳುಹಿಸಿದ ಮುಕ್ಕಂ ನಾಮ ಅದಾಗಿ ಹಜೂರು ಅಂಚೆ ಕಚ್ಚೇರಿ ಗುರಿಕಾರ ವೆಂಕಟೇರಯ್ಯನು ಹುಜೂರ್ ಹುಕ್ಕುಂ ಮಂಗೆ ಮೇಲ್ಕೋಟೆ ದೇವಸ್ಥಾನದಲ್ಲಿ ಪುಳಲೋಕಾಚಾರ್ಯರ ವಿಗ್ರಹ ಪ್ರತಿಷ್ಠೆಮಾಡಿತಿ ಬಂದು ಹುಜೂರಲ್ಲಿ ಅರಿಕೆಮಾಡಿದ್ದು—ಅವರ ಸನ್ನಿಧಿಗೆ ಪುಳಲೋಕಾಚಾರ್ಯರು, ಜೇಯ್ಯರ್ರು ದೆಸಿಕರು, ಸಹ ಶ್ರೀ ಭಾಷ್ಯಕಾರ್ರು ತಿರುನಕ್ಷತ್ರ ಪವಿತ್ರೋತ್ಸವ ಕೈಶಿಕ ದ್ವಾದಶಿ

Tirunakshatra, Pavitrotsava, Kaisika-Dvadasi and Kottikotsava, *viz.*, the honors of Arulappadu, Sathagopa, Tirumale, Naivedya, Tirtha Prasada and others.

Up to the Sri Bhashyakarar, the honor of Naivedya, Arulappadu, Tirumale, Sri Sathagopa etc., should be performed according to the line of Purvacharyas, and then to Sri Bhashyakara himself. Then they should be done to Sri Bhashyakaras unmediate disciple, Kurattalvar. Then the Naivedya, and Tirthaprasada should be divided into two equal parts. One part should be taken by one Archaka and shown to Pulla Lokacharya and his disciple Jeeyar, and the other part should be shown to Desikar by another Archaka, both at the same time. But Arulappadu, Tirumale and Sri Sathagopa connot be done simultaneously. Therefore during the Kottikotsava on the first day, let these be done first to Desikar, and then to Pulla Lokacharya and his disciple Jeeyar. On the second day, let these be done first to Pulla Lokacharyar and Jiyar, and next to Desikar. Thus let the honors be done alternatingly, *i.e.*, on the 3rd, 5th, 7th and 9th days, first to Desikar, and next to Pulla Lokacharyar and Jiyar and on the 4th, 6th, 8th, and the 10th Sattumurai day, first to Pulla Lokacharyar and Jiyar, and next to Desikar.

On the Sri Bhashyakara Tirunakshatra day, let the honors he done in this order, *viz* first to Pulla Lokacharyar and Jiyar,—in the midday celebration,—and to Desikar. In the night, at the Yaduru Leve celebration, and Tirivaymali Sattumairai Utsava time, let the honors be done first to Desikar and next to Pulla Lokacharyar and Jiyar.

During the Pavitrotsava, let the honors be done first to Desikar and next to Pulla Lokacharya and Jiyar, on the first day, reversing this order on the second day, and so on.

As Kaisika Dvadasi is only one and the same day, let the honors be done to Pulla Lokacharyar and Jiyar first, and next to Desikar, one year, and reversing the order the next year and so on.

ಕೊಟ್ಟಿಕೊತ್ಸವಗಳಲ್ಲಿ ಎಲ್ಲರೂ ಒಟ್ಟಾಗಿ ಬಿಜಮಾಡಿಸಿ ದಾಗ್ಯೆ ಅರುಳಪ್ಪಾಡು, ಶಠಗೋಪ, ತಿರುಮಾಲೆ, ನೈವೇದ್ಯ ತೀರ್ಥಪ್ರಸಾದ, ಮುಂತಾದ ಮರ್ಯಾದೆಗಳ ಪೂರ್ವಾಪರ ವಿಚಾರಕ್ಕೆ ಹ್ಯಾಗೆ ಮಾಡಿಸಬೇಕೆಂಬುದಾಗಿ ಅರಿಕೆಮಾಡಿದ ಬಗ್ಯೆ ಅಪ್ಪಣೆಕೊಟ್ಟ ವಿವರಾ.

ಶ್ರೀ ಭಾಷ್ಯಕಾರರ ಪರಿಯಂತ್ರಕ್ಕೂ ಪೂರ್ವಾಚಾರ್ಯರಿಗೆ ಅವರವರ ಶಿಷ್ಯಾನುಕ್ರಮವಾಗಿ, ಒಬ್ಬರಿಗೆ ನೇವೇದ್ಯವಾದ ಶೇಷ ಒಬ್ಬರಿಗೆ ಈ ಮೇರೆ ಭಾಷ್ಯಕಾರರ ಪರಿಯನ್ತ್ರ, ನೇವೇದ್ಯ ಅರಳಪ್ಪಾಡು, ತಿರುಮಾಲೆ, ಶ್ರೀ ಶಠಗೋಪ, ಮುಂತಾದ ಮರ್ಯಾದೆಗಳ ಮಾಡಿಸಿ, ಅನಂತರ ಶ್ರೀಭಾಷ್ಯಕಾರರ ನೇವೇದ್ಯ ತೀರ್ಥಪ್ರಸಾದಗಳನ್ನು, ಭಾಷ್ಯಕಾರರ ಸಾಕ್ಷಾತ್ಶಿಷ್ಯರಾದ, ಕೂರತ್ತಾಳ್ವಾರಿಗೆ ನೇವೇದ್ಯ ಸಮರ್ಪಣೆ ಮಾಡಿ, ಅರಳಪ್ಪಾಡು ಮುಂತಾದ ಮರ್ಯಾದೆಗಳನ್ನು ಮಾಡಿಸಿ, ತಚ್ಛೇಷವನ್ನು ಭಾಗವ್ಯಯ ಮಾಡಿ ಒಬ್ಬ ಅರ್ಚಕರು ಪುಳಲೋಕಾಚಾರ್ಯರಿಗೆ, ಇವರ ಶಿಷ್ಯರಾದ ಜೀಯ್ಯರಿಗೆ ಸಹಾ ಒಂದುಭಾಗ ನಿವೇದನ ಮಾಡುವುದು ಮತ್ತೊಂದು ಭಾಗವನ್ನು ಮತ್ತೊಬ್ಬ ಅರ್ಚಕರು. ದೇಶಿಕರಿಗೆ ನಿವೇದನ ಮಾಡುವುದು, ಈ ಮೇರಿಗೆ ತೀರ್ಥಪ್ರಸಾದ ನಿವೇದನಗಳನ್ನು ಸಮಕಾಲದಲ್ಲಿ ಮಾಡುವುದು, ಅರಳಪ್ಪಾಡು, ತಿರುಮಾಲೆ, ಶ್ರೀಶಠಗೋಪ ಮರ್ಯಾದೆಗಳು, ಸಮಾನಕಾಲದಲ್ಲಿ ಮಾಡುವುದಕ್ಕೆ ಇಲ್ಲವಾದ್ದರಿಂದ, ಕೊಟ್ಟಿಕೋತ್ಸವದಲ್ಲಿ ಮೊದಲುದಿವಸ ಪ್ರಥಮದಲ್ಲಿ ಅರಳಪ್ಪಾಡು, ತಿರುಮಾಲೆ, ಶ್ರೀಶಠಗೋಪ ಮರ್ಯಾದೆಗಳು ಸಹಾ ದೇಶಿಕರಿಗೆ ಮಾಡಿ, ಅನಂತರ ಪುಳಲೋಕಾಚಾರ್ಯರು, ಇವರ ಶಿಷ್ಯರಾದ ಜೀಯ್ಯರಿಗೆ ಸಹಾ ಈ ಮರ್ಯಾದೆಗಳು ಮಾಡುವುದು. ಎರಡನೇ ದಿವಸ ಪುಳಲೋಕಾಚಾರ್ಯರು, ಜೀಯ್ಯರಿಗೆ ಸಹಾ ಪ್ರಥಮದಲ್ಲಿ ಅರಳಪ್ಪಾಡು, ತಿರುಮಾಲೆ, ಶ್ರೀ ಶಠಗೋಗ ಮುಂತಾದ ಮರ್ಯಾದೆಗಳ ಮಾಡಿ, ಅನಂತರ ದೇಶಿಕರಿಗೆ ಈ ಮೇರೆ ಮರ್ಯಾದೆ ಮಾಡುವುದು. ಈ ಮೆರೆ ಮೂರನೇ ದಿವಸ ಐದನೇ ದಿವಸ, ಏಳನೇ ದಿವಸ, ಒಂಭತ್ತನೇ ದಿವಸಗಳಲ್ಲಿ ದೇಶಿಕರಿಗೆ ಅಗ್ರಮರ್ಯಾದೆ ಮಾಡಿ, ಅನಂತರ ಪುಳಲೋಕಾಚಾರ್ಯರು, ಜೀಯ್ಯರಿಗೂ, ಸಹ ಮರ್ಯಾದೆಗಳ ಮಾಡುವುದು. ನಾಲ್ಕನೇ ದಿವಸ, ಆರನೇ ದಿವಸ, ಎಂಟನೇ ದಿವಸ, ಹತ್ತನೆ ಹಾತ್ತುಮರೆ ದಿವಸಗಳಲ್ಲಿ ಪುಳಲೋಕಾಚಾರ್ಯರೂ, ಇವರ ಶಿಷ್ಯರಾದ ಜೀಯ್ಯರಿಗೆ ಸಹಾ ಅಗ್ರ ಮರ್ಯಾದೆ ಮಾಡಿ, ಅನಂತರ ದೇಶಿಕರಿಗೆ ಮರ್ಯಾದೆ ಮಾಡುವುದು, ಶ್ರೀ ಭಾಷ್ಯಕಾರರ ತಿರುನಕ್ಷತ್ರದಲ್ಲಿ ಮಧ್ಯಾನ್ಹೋತ್ಸವದಲ್ಲಿ, ಶ್ರೀ ಶಠಗೋಪ ಶ್ರೀ ಭಾಷ್ಯಕಾರರ ಪಾದಕ್ಕೆ ತಿರುಮಾಲೆ, ಮುಂತಾದ ಮರ್ಯಾದೆಗಳನ್ನು ಪುಳಲೋಕಾಚಾರ್ಯರು, ಜೀಯ್ಯರಿಗೆ ಸಹಾ ಪ್ರಥಮದಲ್ಲಿ ಮಾಡಿಸಿ ಅನಂತರ ದೇಶಿಕರಿಗೆ ಮರ್ಯಾದೆ ಮಾಡು

During all festive days, let Archaks do worship and Niranjana in their several temples. Both the Kalas (Tengalai and Vadagalai) are equal to us, like our two eyes. And therefore let the Sri Vaishnavas of both the parties be friendly to each other and share all honors equally between them and let them not quarrel.

His Highness was on a visit to Melkote for the Ashta-Tirthostava. The Raja Guru of our Samsthana Sri Brahmatantra Ghantavatara Parakalaswami, and the Chikka Swami both in their own handwriting have kindly informed us that both the Kales (Tengalai and Vadagalai) are like the two sect of Sri Bhashyakara, and that the Acharya images of both the parties are of equal value to them, and that honors such as are shown in Melkote and all other Vishnu Temples in H. H's Dominions, may be established in the Prasanna Krishna Devar Temple, to be observed for all time to come, and that any differences which might have crept in the services of the Melkote Temple in course of time, may be set right so as to equalize honors between the two Kales (sects).

The Dodda Sri (Prakala Guru) of ours expressed himself similarly when the image of Jiyar was installed in the Varaha Swami Temple at Mysore. We order that in the Melkote and all other Vishnu Temples in our territories, let honors be done (to both Kales) in the same manner as has been ordered to be observed in the Prasanna Krishnaswami Temple (at Mysore). Let this order be posted in the Bhandara of the Melkote Temple, and let copies be made and preserved in the records of every Vishnu Temple of our Province; and let it be observed strictly.

D. 1st January, 1830.

Written by Honnavara Krishna Rao Munshi.

Here H. H. writes in his own handwriting thus — "Let the above orders be brought into force."

(Sd) SRI KRISHNA.

ಪ್ರದು ಈ ರಾತ್ರಿ ಎದುರುಕೋಟೆಗೆ ದೇವರು ಬಿಜಯಂ ಮಾಡಿ ತಿರುವಾಯಿಮೊಳಿ ಶಾತ್ತುಮುರೆ ಉತ್ಸವದಲ್ಲಿ ಈ ಮರ್ಯಾದೆಗಳು ದೇವಿಕರಿಗೆ ಮುಂಚಿತವಾಗಿಮಾಡಿ ಅಮೇಲೆ ಪುಳಲೋಕಾಚಾರ್ಯರು, ಜೀಯ್ಯರಿಗೆ ಸಮಾ ಮರ್ಯಾದೆ ಮಾಡುವುದು ಪವಿತ್ರೋತ್ಸವದಲ್ಲಿ ಪ್ರಥಮ ದಿವಸ ದೇವಿಕರಿಗೆ, ಈ ಸೊಂತೆ ಅಗ್ರಮರ್ಯಾದೆ ಅನಂತರ ಪುಳಲೋಕಾಚಾರ್ಯರು ಜೀಯ್ಯರಿಗೆ ಅಗ್ರಮರ್ಯಾದೆ ಅನಂತರ ದೇವಿಕರಿಗೆ ಮರ್ಯಾದೆ ಈ ಮೇರೆ ಮಾಡುವುದು. ಕೈಶಿಕ ದ್ವಾದಶಿ ಒಂದು ಎದಕಾರಣ ಬಂದು ಮೇಲೆ ಪ್ರಥಮದಲ್ಲಿ ಪುಳಲೋಕಾಚಾರ್ಯರು, ಜೀಯ್ಯರಿಗೂ ಸಮಾ ಅಗ್ರಮರ್ಯಾದೆ ಮಾಡಿ ಅಮೇಲೆ ದೇವಿಕರಿಗೆ ಮಾಡುವುದು. ಮತ್ತೊಂದು ಮೇಲೆ ಮುಂಚಿತವಾಗಿ ದೇವಿಕರಿಗೆ ಅಗ್ರಮರ್ಯಾದೆ ಮಾಡಿ, ಅನಂತರ ಪುಳಲೋಕಾಚಾರ್ಯರಿಗೂ, ಜೀಯ್ಯರಿಗೂ ಸಮಾ ಮರ್ಯಾದೆ ಮಾಡುವುದು. ಸಕಲೋತ್ಸವಗಳಲ್ಲಿಯೂ ಅವರವರ ಅರಾಧನೆ, ನಿರಾಂಜನೆಗಳನ್ನು ಅವರವರು ಸನ್ನಿದಿಗೆ ಪ್ರತ್ಯೇಕವಾಗಿ ಅರ್ಚಕರು ಮಾಡಿಕೊಂಡು ಸಮ್ಮ ಸಂಸ್ಥಾನಕ್ಕೆ ಉಭಯ ಕಲೆಯೂ ಎರಡು ನೇತ್ರಸ್ಥಾನವಾದ್ದರಿಂದ ಉಭಯ ಗೋಷ್ಠಿ ಶ್ರೀ ವೈಷ್ಣವರು ಪರಸ್ಪರ ಅನ್ಯೋನ್ಯದಿಂದ ಸಮಮರ್ಯಾದೆಯಾಗಿದ್ದುಕೊಂಡು ಇರುವದೇ ಹೊರತು ಕಲಹ ಮಾಡಲಾಗದು ಈ ಬಗ್ಗೆ ಮಾನ್ಯ ಸವಾರಿ ಅಷ್ಟತೀರ್ಥೋತ್ಸವಕ್ಕೆ ಮೇಲ್ಕೋಟೆಗೆ ಜೆತ್ತೈಸಿದ್ದಾಗ್ಗೆ ಈ ಸಂಸ್ಥಾನದ ರಾಜಗುರುಗಳಾದ ಶ್ರೀ ಬ್ರಹ್ಮತಂತ್ರ ಘಂಟಾವತಾರ ಪರಕಾಲಸ್ವಾಮಿಗಳು, ಚಿಕ್ಕ ಸ್ವಾಮಿಗಳು. ಸಮಾ ಮಾನ ವಸ್ತದಲ್ಲಿ ಅಪ್ಪಣೆ ಕೊಟ್ಟಿರುವ ತ್ರಿಮುಖದ ಅಭಿಪ್ರಾಯವೇನಂದರೆ? ಸಮ್ಮ ಶ್ರೀ ವೈಷ್ಣವ ಸಿದ್ಧಾಂತಕ್ಕೆ ಉಭಯ ಕಲೆಯು ಶ್ರೀ ಭಾಷ್ಯಕಾರರ ಎರಡು ಶ್ರೀಪಾದಗಳೋಪಾದಿಯಲ್ಲಿರುವದರಿಂದ ಅನಾದಿಯಾಗಿ ಈ ಉಭಯ ಕಲಾ ಆಚಾರ್ಯ ವಿಗ್ರಹಗಳು ಶ್ರೀ ವೈಷ್ಣವರಿಗೆ ಸಮ ಸಮಾನರಾಗಿ ಈ ಮೇಲ್ಕೋಟೆ ಮುಂತಾಗಿ, ಮೈಸೂರ ಸಂಸ್ಥಾನಾಂತರ್ಗತವಾದ ಭಗವದಾಲಯಗಳಲ್ಲಿ ಮರ್ಯಾದೆಗಳು ನಡೆದುಬರುತ್ತಾಯಿರುವ ಮೇರೆ ಈಗಲೂ, ಮೈಸೂರು ಶ್ರೀ ಪ್ರಸನ್ನಕೃಷ್ಣಸ್ವಾಮಿ ದೇವಾಲಯದಲ್ಲಿ ಸಕಲ ಮರ್ಯಾದೆಗಳನ್ನು ಮಹಾಪ್ರಭುಗಳವರು ನಿರೋದ್ಧಾರವಾಗಿ ನಡೆದುಬರುವಂತೆ, ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವ ಮೇರೆಗೆ ಮೇಲ್ಕೋಟೆ ಸ್ಥಳದಲ್ಲಿ ಸ್ವಲ್ಪ ಕಾಲ ವಿಳಂಬದಲ್ಲಿ ಪ್ರಾಪ್ತವಾದ ಮರ್ಯಾದಾ ವ್ಯತ್ಯಾಸವನ್ನು ಪರಿಹರಿಸಿ, ಸರ್ವಸಮಾನಾಗಿ ಮರ್ಯಾದೆ ನಡಿಸಿಕೊಂಡು, ಬರುವಂತೆ ಮಹಾಪ್ರಭುಗಳವರು ಅಪ್ಪಣೆ ಕೊಡಿಸಬೇಕೆಂಬ ಅಭಿಪ್ರಾಯಗಳಾಗಿ ಉಭಯ ಶ್ರೀಗಳವರು, ಅಪ್ಪಣೆ ಕೊಡಿಸಿದ ಶ್ರೀ ಮುಖದ ಮೇರೆ. ಮೈಸೂರು ಶ್ರೀ ವರಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನ ಜೀಯ್ಯರ್ ಪ್ರತಿಷ್ಠೆ

M. No. 69.

From Talkad Taluq Katcherry. Order to Bida Manegar, Srinivasiah of Narasipur Temple.

Report No. 79 informing that Rs. 1-7-3 the amount to be usually paid for Jeyar Tirunakshatrum ceremony has not been paid and orders are not yet received, affirmative or negative, as to the celebration of the said ceremony.

It can be made out from your report alone that it is customary to celebrate the Narasimhaswamy Utsavam on the Jeeyar Tirunakshatram day, just like on other Tirunakshatram days. The amount of Rs. 1-7-3 the tasdik for the Utsavam is sent through Yagnopavitam Seshayya. to celebrate the *Tirunakshatram Utsavam (of* Narasimhaswamy) as was customary, since Yagnopavitam Sesha Iyengar Athavaravana Vedam Venkatacher & others have petitioned on the same subject that the expenses of the Utsavam have not been sent to the Temple authorities and the Jeyar Tirunakshatram should be celebrated, though their is no idol (of the Jeyar) by the Utsavam of

ಕಾಲದಲ್ಲಿ, ದೊಡ್ಡ ಶ್ರೀಗಳವರು, ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವ ಮೇರೆ ನಮ್ಮ ಸಂಸ್ಥಾನಕ್ಕೆ ಶೇರಿದ ಮೇಲ್ಕೋಟೆ ದಿವ್ಯ ದೇಶ ಮುಂತಾದ ನಿಖಿಳ ಭಗವದಾಲಯಗಳಲ್ಲಿಯೂ, ಮರ್ಯಾದೆಗಳು ಶ್ರೀ ಪ್ರಸನ್ನಕೃಷ್ಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇರಿಗೆ ಅನ್ಯೂನಾತಿರಿಕ್ತವಾಗಿ ಮಾಡಿಸುತ್ತಾ ಬರುವುದು. ಈ ಹುಕ್ಕುಂ ನಾಮೆಯನ್ನು ಮೇಲ್ಕೋಟೆ ಶ್ರೀಯವರ ದೇವಸ್ಥಾನದ ಭಂಡಾರದಲ್ಲಿ ಕಟ್ಟಿರಿತಿ, ಈ ನಕಲನ್ನು ನಮ್ಮ ಸಂಸ್ಥಾನದ ವಳಿತವಾದ ಸಮಸ್ತ ವಿಷ್ಣು ಆಲಯಗಳಲ್ಲಿಯೂ, ಬರಿಸಿಕೊಂಡು, ದೇವಸ್ಥಾನದ ಬೊಕ್ಕಸದಲ್ಲಿ ಕಟ್ಟಿರಿತಿ ಆಮೇರಿಗೆ ನಡೆದುಕೊಳ್ಳುತ್ತಾ ಬರುವುದು.

ತಾ|| ೧೯ನೇ ಮಾಹೆ. ಜನವರಿ ೧೮೭೦ ನೇ ಇಸವಿ. ಬತ್ತು ಹೊನ್ನಾವಾರದ ಕ್ರಿಷ್ಣರಾವ್. ಮುನಸಿಫ ಹುಜೂರ್ ಕೂರನೂರು.

ಈ ಒಳಿ ಐಸಾ ಅಕ್ಷರದಲ್ಲಿ, ಸದರಿ ಅಪ್ಪಣೆ ಕೊಡಿಶಿರುವ ಮೇರಿಗೆ ನಡೆದುಕೊಳ್ಳುವುದು ಎಂದು ದೆಇ.

ಶ್ರೀ ಕೃಷ್ಣಾ ಎಂದು ಐಸಾ ಸೈನ್ ಇದೆ.

ಮು|| ನಂಬರ್ ೭೯

ತಲಕಾಡು ತಾಲ್ಲೂಕು ಕಚ್ಚೇರಿಯಿಂದಾ—

ನರಶೀಪುರದ ದೇವಸ್ಥಾನದ ಬಿಡಮನೇಗಾರ್ ಶ್ರೀನಿವಾಸೈಯ್ಯನವರಿಗೆ ಹುಕುಂ ಆಂಕೀ

ಜೇಯ್ಯರ್ ತಿರುನಕ್ಷತ್ರದ ಐವಜು ಲವಾಜಮು ಬಾಬತು (೧—೭—೩) ಗಳು ಅಪ್ಪಣೆ ಆಗಲಿಲ್ಲವೆಂದುನ್ನು. ಸದರಿ ಉತ್ಸವ ನಡಿಸತಕ್ಕದ್ದಕ್ಕೂ, ನಿಲ್ಲಿಸತಕ್ಕದ್ದಕ್ಕೂ, ಸಹಾ ಅಪ್ಣಣೆಯಾಗಲಿಲ್ಲವೆಂದು ವಗೈರೆ ೭ನೇ ನಂಬರ್ ರಿಪೋರ್ಟ್ ಜಾಹಿರಾಯಿತು. ಮುಖ್ಯವಾಗಿ ಯಿತರ ಜಯಂತಿ ತಿರುನಕ್ಷತ್ರದೋಪಾದಿಯಲ್ಲಿ ಯೀಜೇಯ್ಯರು ತಿರು ನಕ್ಷತ್ರ ದಿವಸ ನರಸಂಹಸ್ವಾಮಿಯವರಿಗೆ ಉತ್ಸವ ನಡಿಸತಕ್ಕ ಪದ್ಧತಿ ಯಿರುತ್ತೆಂತಲೂ, ನಿಮ್ಮ ಸದರಿ ರಿಪೋರ್ಟಿನಿಂದಲೇ ತಿಳಿಯಬರುತ್ತೆ. ಶಿವಾಯಿ ಮತ್ತು ಯಿದೇ ವಿಷಯವಾಗಿ ಸದರಿ ತಿರುನಕ್ಷತ್ರದ ಐವಜು ತಾಲ್ಲೂಕಿನಿಂದ ದೇವಸ್ಥಾನ ಮಜಕೂರಿಗೆ ಅಪ್ಣಣೆ ಆಗಲಿಲ್ಲ ಎಂತಲೂ, ಜೇಯ್ಯರ್ ತಿರುನಕ್ಷತ್ರವೆಂಬದು ವಿಗ್ರಹವಿಲ್ಲದೆ ಯಿದ್ದಾಗ್ಯೂ ಆವತ್ತಿನ ದಿವಸ ನಡಿಸತಕ್ಕ ಶೇವೆ ಸತ್ಕಾರಾದಿಗಳು ಯಾವತ್ತು ರಾಮಾನುಜಾಚಾರ್ಯರ ಗುಡಿ ಮುಂದುಗಡೆಗೆ ಶ್ರೀ ನೃಸಿಂಹಸ್ವಾಮಿಯವರು ಉತ್ಸವ ದಯಮಾಡಿಸಿ, ಅಲ್ಲಿ ಶೇವೆ ಸತ್ಕಾರಾದಿಗಳು ನಡಿಯುವವಾಗಿ ವಗೈರೆ ದೇವಸ್ಥಾನದ ಮಜಕೂರು ಯಜ್ಞೋಪವೀತ ಶೇಷೈಯ್ಯಂಗಾರ್ರು, ಅಥರ್ವಣ ವೇದ ವೆಂಗ್ಟಾಚಾರ್ರು ವಗೈರೇ

Narasimhaswamy being led to the temple of Ramanujacharya where Seva and other worship will be performed. The receipt of the amount should be acknowledged and a report submitted as to the due celebration of the Utsavam.

(Sd.) GOPAL KRISHNAIYA,
Sherestadar,
(in Canarese.)

14th Nov. 1863.

No. 10.

ENDORSEMENT.

The Paipatyagar of the temple has been ordered to celebrate the Utsavam referred to (in your petition) as is customary. The Utsavam has been celebrated accordingly.

(Sd.) NAZARALLI BEG,
Mamaldar,
(in Hindustani).

18th Dec. 1863.

ರು ತಾಲ್ಲೂಕಿಗೆ ಅರ್ಜಿ ಕೊಟ್ಟಿರುವದರಿಂದಲೂ ಸಹಾ ಮುಖ್ಯವಾಗಿ ಈ ತಿರುನಕ್ಷತ್ರದ ಉತ್ಸವ ಶ್ರೀ ನರಸಿಂಹ ಸ್ವಾಮಿಯವರಿಗೆ ನಡಿಯುತ್ತಾ ಬಂದ ಮಾಮೂಲನ್ನು ಈಗಲೂ ಸದರಿ ಉತ್ಸವದ ತಸದೀಕು ಮೊಬಲಗು (೧—೭—೩)ಗಳನ್ನು ಯಜ್ಞೋಪವೀತದ ಶೇಷೈಯ್ಯನ ಮುಖಾಂತ್ರ ಕಳುಹಿಶಿದೆ. ಐವಜು ಬಂದು ದಾಖಲಾದ್ದಕ್ಕೂ, ಜಾಹಿರ್ಮಾಡುವದಲ್ಲದೆ ಉತ್ಸವ ನಡದ ಬಗ್ಯೆ ರಿಪೋರ್ಟ್ ಮಾಡತಕ್ಕದಿಧೆ.

ತಾ|| ೧೪ನೇ ನವಂಬರ್ ೧೮೬೩ ನೇ ಇಸವಿ } ರುಜು ಗೋಪಾಲ ಕ್ರಿಷ್ಣಯ್ಯ ಶಿರಸ್ತೆದಾರ್ ಎಂದು ಇಧೆ.

ಮು|| ನಂಬರ್ ೧೦

ತಲಕಾಡು ತಾಲ್ಲೂಕು ಕಚೆರಿಯಿಂದ
ಅರ್ಜಿದಾರ್ರಗಳಿಗೆ ಯಿಂಡಾರ್ಸ್ ಹುಕ್ಕುಂ

ನೀವು ನಮೂದು ಮಾಡಿರತಕ್ಕ ಉತ್ಸವ ಮಾಮೂಲು ಮೇರಿಗೆ ನಡೆಸುವಂತೆ ದೇವಸ್ಥಾನದ ಪಾರಪತ್ಯೇಗಾರ್ರಿಗೆ ತಾಕೀತು ಕೊಟ್ಟಿಧೆ. ಆ ಮೇರಿಗೆ ಉತ್ಸವವೂ ನಡದಿದೆ ತಿಳಿಯುವುದು.

ಬ ತಾ|| ೧೮ನೇ ಮಾಹೆ ಡಿಶಂಬರ್ ೧೮೬೩ನೆ ಇಸವಿ } ಯೀ ಬಳಿ ನಜರಲ್ಲಿ ಬೇಗ್ ಮಾಮಲೇದಾರ್ ಎಂದು ಹಿಂದಿವೀಲಿ ಸೈನ್ ಇಧೆ.

ನಂ|| ೪೮.

ತಲ್ಕಾಡು ತಾಲ್ಲೂಕು ಕಚೇರಿಯಿಂದ ನರಶೀಪುರದ ದೇವಸ್ಥಾನದ ಪಾರಪತ್ಯೇಗಾರ್ರಿಗೆ ಹುಕ್ಕುಂ.

ಈಗ ನಿಮ್ಮ ದೇವಸ್ಥಾನದಲ್ಲಿ ನಡೆಯುವ ಕೊಠಾರೋತ್ಸವದಲ್ಲಿ ತೆಂಗಲೆ ಸಂಪ್ರದಾಯಸ್ಥರಾದ ಪೂರ್ವಾಚಾರ್ಯ ಭಕ್ತವಿಗ್ರಹವಾದ ಪುಳಲೋಕಾಚಾರ್ಯರಿಗೂ, ಜೀಯ್ಯರಿಗೂ ಅರುಳಪ್ಪಾಡು ಮುಂತಾದ್ದು ನಡೆಯುವದಿಲ್ಲವೆಂತ ರಘುನಾಥಾಚಾರು ೧—ಶೇಷೈಯ್ಯಂಗಾರ್ ೧ ಇವರು ಪಿರ್ಯಾದುಕೊಟ್ಟಿರುವ ಸಂಗತಿ ತನಿಖೆಯಲ್ಲಿ ಡಿಟೊ ವಿಗ್ರಹಗಳಿಗೋಸ್ಕರ ಅರುಳಪಾಡು ಮರ್ಯಾದಾ ಮಾಮೂಲ್ ಉಂಟೆಂದು ದೇವಸ್ಥಾನದ ಶ್ಯಾನುಭೋಗ ಲಕ್ಷ್ಮೀನರಸಯ್ಯ, ೧ ವೆಂಕಟಸುಬ್ಬಯ್ಯ ೧ ಇವರು ಕೈಪಿಯತ್ತು ಬರಶಿರುವುದು ಶಿವಾಯಿ ಈ ವಿಷಯದಲ್ಲಿ ವೆಂಕಟಸುಬ್ಬಯ್ಯನಿಂದ ಹಾಜರಾಗಿರುವ ಮಹಾರಾಜ ರಾಜಾಸಾಹೇಬ ಬಹದ್ದೂರವರ ಸರ್ ೧೮೩೦ ನೇ ಇಸವಿ ಜನವರಿ ತಾರೀಖು ೧ನೇ ಮರ್ಕುಂ ನಿರೂಪದ ನಕಲ್‌ನಲ್ಲಿ ಉಭಯಕಲಾಚಾರ್ಯ ವಿಗ್ರಹಗಳಿಗೂ, ಸಮನಾಗಿ ಮರ್ಯಾದಾ ನಡಿಸುವಂತೆ ಸಮೂದಿರುತ್ತೆ. ಹೀಗಿರುವಲ್ಲಿ ನೀವು ಮಾತ್ರ ನಡಿಯುವುದು ಮಾಮೂಲಿಲ್ಲವೆಂತ ಹೇಳುವುದು ವೈಷಮ್ಯವೆಂದು ಯಣಿಸತಕ್ಕದ್ದಾಗಿದೆ. ಹೀಗೆ ಮಾಮೂಲಿರುವ ಮರ್ಯಾದೆಗಳು ನಿಲ್ಲಿಸಲು ಸರಿಯಾದ್ದಲ್ಲವಾಗಿ ಅಯಿಜ್ ಪ್ರತ್ಸವದಲ್ಲಿ ಪದ್ದತಿಮೇರೆ ಸಮವಾಗಿ ಮರ್ಯಾದೆ ನಡಿಸಬೇಕು. ಈ ವಿಷಯದಲ್ಲಿ ಹುಜೂರಿಗೆ ಯಿತ್ತಿಲ್ಲೆ ಮಾಡಲ್ಪಡುತ್ತೆ, ಇದರಮೇಲೂ ಡಿಟೊ ಮರ್ಯಾದೆಗಳು ನಿಲ್ಲಿಶಿದರೆ ಇದರಿಂದ ಸಂಭವಿಸುವ ಲುಕ್ಸಾನು, ಮಾನನಷ್ಟ ಮುಂತಾದ್ದಕ್ಕೆ ನೀವೆ ಜವಾಬದಾರ್ರಾಗಬೇಕಾದೀತು.

೭೦—೧—೬ ಈ ಬಳಿ ಮಾಮಲೇದಾರ್,
ಚಿನ್ನಕೃಷ್ಣಪ್ಪ ನಾಯಡುರವ
ಸ್ಯೆ ಯಿಧೆ.

ORDER.

No 48.

From

The Taluq Cutchery,

To

The Parpathegar of the Temple of Narisipur.

On inquiry into the complaint of Raghunathachar and Seshiengar, that *Aralappádu* and other honours of the kind are not done to the Tengalè idols of Pulalol acharya and Jeeyar, on the occasion of Kotarotsava to be celebrated shortly in your temples, we find by the depositions of the Temple Shanbhog Lakshminarasimhiya, and Venkatasubbiah, that it is customary to accord the honour of *Aralappádu* to the deities referred to. Also a *Nirupa* from H. H. the Maharaja dated 1st January 1830 has been produced to us as an exhibit, wherein it is mentioned thatboth the Tengalè and Vadahalè idols are accorded uniform honours.

Under these circumstances your representation that the said honours are not offered to the deities in question, can only be interpreted as the result of malice on your part. As it is improper to discontinue practices established by usage, the customary honours must be accorded to the deities and the Matta will be reported to the Deputy Commissioner If, in spite of this order, you stop the said honours, you will be held answerable, for any damage that may result either to the property or the reputation of the parties concerned.

(Signed)
CHINNAKRISHNAPPA NAIDU.

ತಾಲ್ಲೂಕು ತಿರ್ಮಕೂಡ್ಲು ನರಶೀಪುರ.

ಶ್ರೀ ಗುಂಜಾನರಸುಮ್ಹಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ೧೮೯೮ನೇ ಇಸವಿ ನವೆಂಬರ್ ತಾ|| ೨೩ನೇ ಮು|| ನ ಪಹಾಮಾಲ್ ಟ್ರೂ ಕಾಫಿ.

ತಾರೀಖು ೨೩ನೇ ಶುಕ್ರವಾರ, ಈ ದಿವಸ ಹಗಲು ೮ ಘಂಟೆಗೆ ಅಗ್ರೋದಕ ಬಂದನವಿದೆ. ಜೋಯ್ಯರು ಅರುಣ ಪಾರಾಯಣ ಮಾಡಿ ತ್ರಿಜಕಲ್ಪ ಸೂರ್ಯನಮಸ್ಕಾರ ಮಾಡಿರುತ್ತಾರೆ. ನಂತರ ವಾರಗಟ್ಲೆಮೇರೆ ಈ ದಿವಸ ಅಮ್ಮನವರಿಗೆ ಅಭಿಷೇಕವಾಗಿರುತ್ತೆ. ದೇವರಿಗೆ ಆರಾಧನೆಯಾಗಿ ನಿವೇದನವಾದ ನಂತರ ಆರತಿಯಾಗಿರುತ್ತೆ. ಮತ್ತು ಈ ದಿವಸ ಮೈಸೂರು ಗೌನ್ಮೆಂಟ್ ಮುಜರಾಯಿ ಸೆಕ್ರಿಟರಿ ಸಾಹೇಬರವರ ಆರ್ಡರ್ ಮೇರೆ, ದೇವ

ಸ್ಥಾನದ ಪಶ್ಚಿಮ ಭಾಗದಲ್ಲಿ ದೇವಸ್ಥಾನದ ಹಕ್ಕಿಗೆ ಸಂಬಧಪಟ್ಟ ಜಾಗದಲ್ಲಿ ಜೀಯ್ಯರ್ ಪ್ರತಿಷ್ಠೆ ವಿಾನಸಂಗ್ರಹದಲ್ಲಿ ನಡೆದುಯಿದೆ. ಮತ್ತು ಅಲ್ಲಿ ನಡೆದ ಪ್ರತಿಷ್ಠಕೈಂಕರ್ಯಕ್ಕೆ ದೇವಸ್ಥಾನದ ವಿಶಿಷ್ಠವ್ಯಕ್ತಿಗಳಂತರು ಯಲ್ಲರೂ ಹಾಜರಿದ್ದುಕೊಂಡು ಜೀಯ್ಯರ್ ಸನ್ನಿಧಿಯಿಂದ ಉತ್ಸವರು ಬಾಜಾಬಜಂತ್ರಿ, ಅಧ್ಯಾಪಕ, ವೇದಪಾರಾಯಣ ಗೋಷ್ಠಿ ಸಮೇತ ದೇವಸ್ಥಾನಕ್ಕೆ ದಯಮಾಡಿಸಿ, ಅಲ್ಲಿ ಪೂರ್ವಾಚಾರ್ಯರಿಗೆ ನಡೆಯತಕ್ಕ ಮರ್ಯಾದೆಗಳಂತೆಯೂ, ಮಾಮೂಲ್ ಪದ್ಧತಿ ಅನುಸರಿಸಿ, ಘಂಟೆಕಟ್ಟಿರುವ ಬಾಗಲಬಳಿಯಲ್ಲಿ ಅಂದರೆ ವಿಷ್ವಕ್ಸೇನರ ಸನ್ನಿಧಿ ಬಳಿಯಲ್ಲಿ ನಿಂತು, ಪರಿವಟ್ಟ ಶ್ರೀ ಶಠಗೋಪ, ಮಾಲೆ, ಅರಳಪ್ಪಾಡು ವಗೈರೆ ಮರ್ಯಾದೆಗಳೂ ನಡದು ಮಂಗಳಾರ್ತಿಯಾಗಿ, ಅಲ್ಲಿಂದ ರಾಮಾನುಜಾಚಾರ್ಯರ ಸನ್ನಿಧಿಯಲ್ಲೂ, ಬದಸ್ತೂರ್ ಮರ್ಯಾದೆ ನಡದು ನಂತರ ನಮ್ಮಾಳ್ವಾರ್ ಗುಡಿಯಲ್ಲಿ ಮೇಲ್ಕಂಡ ಮೇರೆ ಮರ್ಯಾದೆಗಳು ನಡೆದು, ಅಲ್ಲಿಂದ ಪ್ರಾಕಾರ ಪ್ರದಕ್ಷಣೆಯಾಗಿ ಚಿಕ್ಕಮ್ಮನವರ ದೇವಸ್ಥಾನದಲ್ಲೂ, ಬದಸ್ತೂರ್ ಮರ್ಯಾದೆ ನಡೆದು, ಅಲ್ಲಿಂದ ದೊಡ್ಡಮ್ಮನವರ ಗುಡಿಯಲ್ಲಿ ಮೇಲ್ಕಂಡಂತೆಯೇ ವಿಶಿಷ್ಠ ಮರ್ಯಾದೆ ನಡದು ಅಲ್ಲಿಂದ ವಿಶಿಷ್ಠ ಚತ್ರಿ ಚಾಮರ ಮುಂತಾದ ಬಿರುದುಗಳೊಡನೆ ಯದುರುಶೇವೆಯಾಗಿ ಬೀದಿಯಲ್ಲಿ ಅಂದರೆ ರಥದ ಬೀದಿಯಲ್ಲೂ, ಚಿಕ್ಕಂಗಡಿ ಬೀದಿಯಲ್ಲೂ, ಶ್ರೀವೈಷ್ಣವ ಅಗ್ರಹಾರದಲ್ಲೂ, ಬಿಜಮಾಡಿಸಿ. ಅಲ್ಲಿಂದ ಜೀಯ್ಯರ್ ಸನ್ನಿಧಿಗೆ ದಯಮಾಡಿಸಿದರು. ಅಲ್ಲಿ ಶಾತ್ತುಮರೆ ತೀರ್ಥ-ಪ್ರಸಾದ ಕ್ರಮವಾಗಿ ಜರಗಿ ಭೂರಿದಕ್ಷಣೆ ಕೊಟ್ಟು ಪ್ರತಿಷ್ಠಾಕಾರ್ಯಪೂರ್ತಿಯಾಗಿ ನಡದು ಯಲ್ಲರಿಗೂ ಸಂತರ್ಪಣೆ ಆಯಿತು. ಈ ದಿವಸ ಸಾಯಂಕಾಲ ೭ ಘಂಟೆಯಲ್ಲಿ ಹೆಚ್ಚುಕಟ್ಲೆ ಉತ್ಸವವಾಗಿ ಸ್ವಾಮಿಗೆ ಆರಾಧನೆ ವಿಷ್ಣು ಸಹಸ್ರನಾಮ ಪಾರಾಯಣ ಮುಂತಾದ್ದು ನಡೆದು, ನಾಲ್ಕು ಶೇರು ಅಕ್ಕಿ ಚಿತ್ರಾನ್ನ ನೇವೇದ್ಯವಾಗಿ ಆರತಿಯಾಗಿರುತ್ತೆ. ಈ ದಿವಸ ತಾ| ಅಮಲ್ದಾರ್ ಮುಂತಾದವರು ಯಲ್ಲರು ದಯಮಾಡಿಸಿದ್ದರು. ಸಂತ್ರ ಬೀಗಮುದ್ರೆಯಾಗಿರುತ್ತೆ.

ಹಿರಣ್ಯಯ್ಯ ಪಾ| ಎಂದುಯಿಧೆ.
ಬೃಂದಾವನೋತ್ಸವ ಶೇವಾರ್ಥ-ನಡವಿಧೆ.
೩ ಶೇರು ಅಕ್ಕಿ ಚಿತ್ರಾನ್ನ ನಡವಿಧೆ.

ಹಿರಣ್ಯಯ್ಯ ಪಾ|| ಎಂದುಯಿದೆ.

ಟಿ. ಕೆ. ಸುಂದ್ರರಾಜ್ಯಯ್ಯಂಗಾರ್ ಅಮಲ್ದಾರ್ ಎಂತ ಇಂಗ್ಲೀಷ್‌ನಲ್ಲಿ ಸೈನ್ಯಯಿಧೆ.

ನಂಬರ್ ೩೯.

ನರಶೀಪುರದ ದೇವಸ್ಥಾನದ ಪಾರಪತ್ಯೇಗಾರ್ರಿಗೆ ಹುಕ್ಕುಂ.

ತಾಲ್ಲೂಕು ಕಚೇರಿಯಲ್ಲಿ ಹಾಜರಿದ್ದ ತಾಯೂರು ವರದರಾಜಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಬಾಬತು ತಿರುವಂಗಿಯಾಳ್ವಾರ್ ಪ್ರತಿಮಾ ಒಂದು, ಚತ್ರತ್ತಾಳ್ವಾರ್ ಪ್ರತಿಮಾ ಒಂದು ಈ ೨ನ್ನು ನಿಮ್ಮ ದೇವಸ್ಥಾನದಲ್ಲಿ ಅಮಾನತ್ತು ಇಡುವಂತೆ ಕೊಟ್ಟಿರುವದಾಗಿ ತಿಳಿಯಬರುವದ್ದರಿಂದ ಸದರಿ ವಿಗ್ರಹ ಹುಕ್ಕುಂ ತಲ್ಪಿದಕೂಡ್ಲೆ ಕಚೇರಿಗೆ ಹಾಜರ್ ಮಾಡಬೇಕು.

ತಾ|| ೧೭—೩—೮೩. ಈ ಬಳಿ ಅಮಲ್ದಾರ್ ಸೈನ್ಯಯಿಧೆ.

ಪುನಃ ತಗಾದೆ ೧೮೮೩ನೇ ಮೇ ಮಾಹೆಯಲ್ಲಿ ೧೧೩ನೇ ನಂಬರ್ ಹುಕ್ಕುಂ ಕೊಟ್ಟಿಧಾರೆ.

నేలాంటిదేమి

మె. నరసాల్పురం కాలేజ్ యు జి-లకు అనువాదం.

నేటి శాస్త్రీయ కాలేజ్ తెనుగు పాఠ్యపుస్తకాలు రాయవలసిన
దశాబ్దాల క్రితం రాయబడినవి

నరసాల్పురం నుండి పాలకొల్లు వెళ్ళే దారిలో ఒక్కటి
తప్ప మిగిలిన చెరువులన్నీ నక్షత్రపటాన్ని పోలివున్నవి.
ఒక రకం కలిగిన ఆకులు ఒక్కటి. ప్రతి పట్టణంలోనూ.
కలిగి నేను ఒక్కటి అవదరవర్తియు నన్ను 4-కిలోమీటర్ల దూరం.
కొంతదేశంలో వదాంని కిళంగు రకం త్రాగు నీరు రకం నేనొక
తోటలో శాఖ పాంచుట తరువు నక్షత్రపటాన్ని పోలి యున్న
కొంత కలిగి నేత్రి ప్రతిపట్టు ఆధిపత్యం కలదన్నదానికి.
నేలాంటిదేమి యు చేరిపోలేదు కాంతి తాకితేనే,

26-10-95.

Tamil lar

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

12499-5 V V R
16-3-1907
R Gowda

30

To

The Secretary to the Government of Mysore,

Muzerai Department, Bangalore.

From

Yajurveda Singalachar and others representing the

Tengale community of T-Narasipur, Mysore Dist.

Sir,

With reference to the new Jeer temple built by the Tengale section of the Srivaishnava Brahmins of T-Narasipur, the Government of Mysore were pleased to pass orders on the 5th March 1906, recognising the temple and the consecration of the idol, which means the worship on daily and extra-ordinary occasions in a manner not to establish any ma innovation, but to be in perfect conformity with the mamool.

Yajurveda Singalachar and others representing the Tengale community are not in the least desirous of introducing any innovation in any matter or do anything to create illfeeling in others. In the latter part of paragraph 3 of the said Govt. order it is stated that "mamool must be strictly adhered to." We therefore abandon the claim to conduct procession of the idol in any manner not sanctioned by mamool. But we pray that orders may be passed that we may conduct the Tirunakshatram, for which Tastic has been sanctioned by Govt., as per mamool sanctioned in the long-established temple accounts of Sri Gunjanarasimhaswamy. What this mamool is may be examined by the local Amildar or any other Government officer and given effect to.

To

The Secretary to the Government of Madras,

Revenue Department, Ootacamund.

From

Vaithyanada Sivachariar and others representing the

Tamala community of T-Varankulam, Madras State.

Sir,

With reference to the non-user temple built by the Tamala section of the Sivachariar area Brahmins of T-Varankulam, the Government of Madras were pleased to pass orders on the 5th April 1966, recognising the temple and the consecration of the idol, which means the worship or daily and periodical ceremonies in a manner not to entail any innovation, but to be in perfect conformity with the manual.

Vaithyanada Sivachariar and others representing the Tamala community are not in the least desirous of introducing any innovation in any matter or do anything to create illfeeling in others. In the latter part of paragraph 3 of the said Govt. order it is stated that "manual must be strictly adhered to." We therefore abandon the claim to conduct procession of the idol in any manner not prescribed by manual. But we pray that orders may be passed that we may conduct the Thirukkalyanam, for which Pattu has been sanctioned by Govt., as per manual sanctioned in the long-established temple sec counts of Sri Gunjanaresvarasvamy. What this manual is may be ascertained by the local Amildar or any other Government officer and given effect to.

Further we desire to submit to Government that we do not desire to create any sort of innovation but only desire that what is recognised as mamool in the temple records alone should be carried out. An order to this effect will facilitate the carrying out of legitimate and harmless forms of worship and celebrations which are at present at a standstill, owing to misunderstanding and mis-interpretation of Govt. orders on the part of officials.

The mis-understanding is that the Jeer idol is not entitled even to the mamool forms of worship and celebration, because the idol is newly established. There is no such distinction made in the Govt. order dated the 5th March 1906, and indeed, no reasonable person can ever make such distinction. A new idol of Jeer was consecrated because the old idol was lost, but this does not take away the mamool rights and privileges due to the old God in whose name a new idol was consecrated in place of the lost one and worshipped as such by the devotees. The Government have also duly recognised the consecration of the idol of Jeer ~~and~~ in substitution of the old and lost one, and have granted the necessary tastic for Tirunakshatram: and we cannot imagine any circumstance which will deprive the Jeer of the new temple the forms of religious celebrations which are sanctioned by mamool.

I therefore pray that orders may be passed sanctioning the carrying out of the old and established celebrations to this deity <u>as sanctioned by mamool</u> as the Government order No. 3742 dated 5th March 1906 distinctly says.

I am, your most obedient servant,

16-3-1907

Publication is desired to submit to Government to do not desire to create any sort of insurrection but only desire that what is recognized [illegible] in the temple records alone [illegible] carried out. In order to this effect will [illegible] take the carrying out of legitimate and religious forms of worship and celebrations which are at present at a standstill, owing to misconception and mis-interpretation of [illegible] rules on the part of officials.

The mis-understanding is that the deer idol is not [illegible] to the removal forms of worship, and celebration, because the idol is merely a [illegible] image. There is no such distinction [illegible] order dated the 5th March 1906, and [illegible] distinction. A new idol [illegible] worship beginning the old idol was [illegible] [illegible] the [illegible] villagers. Due to the old and in worse were a new idol was consecrated in place of the old idol and worshipped as such by the devotees. The Government have also duly recognised the consecration of the idol of deer [illegible] substitution of the old and lost ones, and have created the necessary basis for [illegible] and we cannot imagine any circumstance which will deprive the [illegible] of the new temple the form of religious celebrations which are sanctioned by memorial.

I therefore pray that orders may be passed sanctioning the carrying out of the old and established celebrations to this deity as sanctioned by memorial as the Government order No. 5415 dated 5th March 1906 distinctly says.

I am your most obedient servant,

typed
9.3.07

No. 4655 A/23.3.07
Encl

To

The Dy Commr
Mysore District

Sir,

In continuation of the Govt Endo nos 3742 and 5703 Mysg Jt 52 of 95 dated 5th March and 7th June 1906, respectively regarding the newly constructed Jain temple at Nanjangud I am directed to forward herewith petition Regd no 4254 dated 16th March 1907 from Nagappa Vada Singhachar and others [illegible]

request to be informed after enquiring whether the manual was prior to the issue of the Govt. orders in question.

I have the honour to
18/3/07
Secretary

18/3/07

Encl. to return

Urgent

Muz. 1]

190

From

To

The Dy Commr

Mysore Distt

Dated

Despatched

Received

General No.

No.

Enclosure No.

Has the honor to forward herewith, petition dated 24th October 1904 presented by Yejur Veda Singla char at Mysore praying for permission to conduct Tirunaksha Tra Katte and Sevantha Katte utsavams of the Jeer at T. Narsipur on the 9th November next. The Commr is requested to

a detailed report thereon together with his opinion in the matter of granting the petitioner's prayer, at a very early date.

2) Another petition dated 25th October 1904 received from Upadhya Narasimha Bhat on ~~this~~ the subject is also herewith ~~sent~~ forwarded.

By order,

D.O.) 25/10/0[illegible]
Secretary.

Ent. to the petrs 25/10/07

Muz. 21]

ನಂ. 20975/30 1007

ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಗವರ್ನಮೆಂಟ್ ಮುಜರಾಯಿ ಇಲಾಖೆಯಿಂದಾ

[illegible]

[illegible]

ನೀವು ಹುಜೂರಿಗೆ ಜಾಹಿರ್ಮಾಡಿಕೊಂಡ ಅರ್ಜಿ ಮಾಹೆ ೩೬ ನೇ

ಮರ್ತ್ಯಂ ೩೦ ನೆ ~~ನೇ ನಂಬರ್ ಅರ್ಜಿ ಪರಾಂಬರಿಸಲಾಯಿತು.~~ ಅಂತ್ಯ ಅರ್ಜಿ

[illegible]

By order

Secretary

GPB—1,000—26-9-17

Muz. 21]

ನಂ. 20498/30.11.37

ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಗವರ್ನಮೆಂಟ್ ಮುಜರಾಯಿ ಇಲಾಖೆಯಿಂದಾ

ಅ. ಕರ್ನಾಟಕ ಪ್ರಾಂತ್ಯದ ಶ್ರೀ ಸಂಸ್ಥಾನ ಕರ್ನಾಟಕ ಪ್ರಾಂತ್ಯ ಮುಜರಾಯಿ ಇಲಾಖೆ ಸ್ಥಾಪನೆ ಮಾಡಿದ್ದು ಕರ್ನಾಟಕ ಪ್ರಾಂತ್ಯ ಮುಜರಾಯಿ ಇಲಾಖೆ ಕಾರ್ಯವನ್ನು ನಿರ್ವಹಿಸುವುದು

ನೀವು ಹುಜೂರಿಗೆ ಜಾಹಿರ್ಮಾಡಿಕೊಂಡ ಅರ್ಜಿ ಮೊಹಿ 25 ನೇ

ಮೆರ್ಕ್ಯಂ ಮಿನ ನೇ ನಂಬರ್ ಅರ್ಜಿ ~~ಸಮಾಲೋಚಿಸಲಾಗಿತು~~ ಂದು ಸ್ವ

ಅ ಸ್ಥಾನ ಮಾಡಿ ಸ್ವೀಕರಿಸಿ ಅ ಶ್ರೀ ಕೈಕಾ

ರ ವಾರ ಗಳ ಕೆಳಗೆ ಇ ಸಿಕ್ಕಿ ಕೆಳಗಿಟ್ಟಿದೆ

By order

Secretary.

GPB—1,000—26-9-07

MYSORE GOVERNMENT SECRETARIAT

Misc F 112-08-1

1907-08

From
M. Kantaraj Urs Esq B.A
Deputy Commissioner
Nagpore District

To
L. Ananta Sawmi Rao Esq B.A
Secy. to Govt Mysore Dept

Dated 24th Nov. 1907

Despatched

Received

General No. ——
No.

Enclosure No. 1 file

Submits report on the petitions of Yejurveda Singla Char and Upadhya Narasimha Char in the matter of conducting the Sri Ramakshatra Kalle Utsavams of the Jeer at Paroepur.

SA
Refer please
Kindly Mutapanchi Pader
N 27.11.07

no 219
/file

Office of the [illegible]

[illegible] 24th Nov.

[illegible]

[illegible]

Bombay [illegible]

Sir,

In reply to your docket no: 2096 dated the 30th October 1907 and no: 4655 dated 23.3.07 forwarding for report petitions (herewith retransmitted) presented by Yejurveda Singla Char and Upadhya Narasimha Char in the matter of conducting the Sivamakshatrakatte and Sevanthia Katte Utsavams of the Jeer Vigraha at T. Narsipur, I have the honor to submit herewith the accompanying file of papers bearing on the subject as per Pariot attached to the file received with the Amildar's report No. $\frac{154}{293}$ dated 12th November 1907 and to state that the facts of the case are fully dealt with in the English memo of the 12th idem drawn up

up by the Amildar and filed with the records.

2. The Amildar Mr. Kesavaiah has taken great pains to collect old references in connection with this vexed dispute and these records abundantly prove that the Jeer's Sirunakshatram utsavam was being celebrated on several occasions. The mere fact that the said utsavam was discontinued for some years which is due to the loss of the idol cannot be said to prove the nonexistence of such a practice. Both the parties were given ample opportunities to produce all the available records in their possession to prove their respective contention. From these records I am of opinion that the Jeer's utsavam was a manual one and as such there is no objection

to

to take the deity in pro-
cession through the public
streets.

I have the honor to be,
Sir,
your most obedient servant

[illegible]
Deputy Commissioner
Mysore District

P.S.

Draft as per H.H.'s order.

2 Dfts

G.R.S. 28]

File No. 112-08

Serial No. 7

Diary No. of letter replied to

GENERAL AND REVENUE SECRETARIAT.

( )

, the 190

Date of issue 10.11.1908

Signed by

Proceedings of the Government of His Highness the Maharaja of Mysore.

READ—

Govt Pro. No 3742, dated 5th March 1906, passing orders regarding the Jeer's and Desikar's Utsavams at T Narsipur

(2) Petitions Regd No. 4254 and nil, dated 16th March and

~~ORDER THEREON. No.~~

24th October 1907, received from Jejuveda Singlapar and other Tengalai Srivaishnavas of T Narsipur, praying for permission to conduct the procession of the Jeer in the open streets of T. Narsipur on the Jeer's Trinakshatram

over

SUBJECT

Permission to conduct Jeer's Utsavam in the public streets of T. Narsipur.

GPB—6,000—13-5-08

and Sevarthia days in accordance with Manual.

(3) Letter No. 219, dated 24th November 1907, from the Deputy Commissioner, Mysore District, reporting on the above.

Order thereon:—

The Govt in their Proceedings of the 5th March 1906, read above, declined to grant the request of the Tengale Srivaishnavas of T. Narsipur to allow the idol of Sri Gunja Narasimhaswami at the place to be brought to the new Jeer's temple situated outside the precincts of the former temple on the Jeer's Trimakshtam day, and worshipped there, and also to permit the new Jeer idol to be taken for procession in front of, and facing the image of ~~God~~ Sri Gunja Narasimhaswami on that day, on the ground that the proposed was against Manual

2. The petitioners now pray

G.R.S. 27]

GENERAL AND REVENUE SECRETARIAT.

(Continuation sheet to form.)

that they may be permitted to take the Jeer's idol in procession by itself in the streets of T. Narsipur, on the Jeer's Tirunakshatra and Sevanthi days, as sanctioned by mamool, and not with the idol of ~~God~~ Sri Ganga Narasimhaswami in front of and facing the image.

3. The Deputy Commissioner reports that the Amildar of T. Narsipur held an exhaustive enquiry into the matter and examined the old records and ~~states~~ that ~~these~~ these records abundantly prove that the Jeer's Tirunakshatra Utsavam was being celebrated on several occasions, that the mere fact that the said Utsavam was discontinued for some years ~~which is due to~~ on account of the loss of the idol cannot be said to prove the non-existence of such a practice, that both the Tengale and the Vadagale Srivaishnavas of T. Narsipur, who are the contending parties in the case, were given ample opportunity to produce all the available records in their possession to prove their respective contentions, and that ~~these~~ their records he is of opinion that the Jeer's Utsavam was a mamul one

MGCPB—30,000—5-4-05.

In the above reasons, ~~both the Amildar and~~ the Deputy Commissioner is of opinion that there is no objection to take the ~~deity~~ Jeer ~~idol~~ Vigraha alone in procession through the streets of T. Narsipur, ~~in the manner prayed for by the Jengales.~~

4. Under the foregoing circs, the Govt, concurring in the views of the Deputy Commissioner, are pleased to grant the request of the petitioners to carry the Jeer Vigraha only in procession in the public streets of T Narsipur according to manual on this occasion for three days. ~~so long as they do not want the Yedur Utsava with the image of Sri Gunja Narasimhaswami. It was only the Yedur Utsavam and other celebrations of the Jeer which are contrary to manual that were intended to be prohibited by the Govt Order of the 5th March 1906, read above.~~

Print

28.10.1908

MPM
5/11/08

H.H's order)

for Secretary.
W 27/10/08

To The Muzrai Supdt in Mysore.
The Deputy Commissioner, Mysore Dt
returning records.

Endt to Petrs

Draft as per H H's order.

Murrai 2 Oct 15

B -

Endorsement granted to Yeprveda Singachar and others of T. Narsipur, with ref.e to their petns Reg.d nos 4254 and nil dated 16th March and 24th October 1907, praying for permission to conduct the Jeer's Utsavam on the Jeer's Trinakshatram and Sevartha days, as per manual.

Off. 188
Diary 112 08
(J.)

In reply, the petitioners are informed that as prayed for by them orders have this day been issued permitting the conduct of Utsavam according to the manual of the idol ~~Utsavams to the~~ Jeer by itself in the streets of T. Narsipur on Trinakshatra ~~and not in~~ and Sevartha days. ~~Yedur Utsavam and with the image of Sri Purna Narasimhaswami.~~

BPH
5/11/08

By order,

H H's order) G.
28. 10. 1908

for Secretary.
W. 27/10/08

Proceedings of the Government of His Highness the Maharaja of Mysore, Muzrai, dated 10th November 1908.

READ—

Government Proceedings No. 3742, dated 5th March 1906, passing orders regarding the Jeer's and Desikar's Utsavams at T.-Narsipur.

2. Petitions registered Nos. 4254 and nil, dated 16th March and 24th October 1907, received from Yejurveda Singlachar and other Tengale Srivaishnavas of T.-Narsipur, praying for permission to conduct the procession of the Jeer in the open streets of T.-Narsipur on the Jeer's Tirunakshatram and Sevartha days in accordance with *mamul*.

3. Letter No. 219, dated 24th November 1907, from the Deputy Commissioner, Mysore District, reporting on the above.

No. 186-7—MUZ. 112-08-2, DATED BANGALORE, 10TH NOVEMBER 1908.

ORDER THEREON.—The Government in their Proceedings of the 5th March 1906, read above, declined to grant the request of the Tengale Srivaishnavas of T.-Narsipur to allow the idol of Sri Gunja Narasimhaswami at the place to be brought to the new Jeer's temple situated outside the precincts of the former temple on the Jeer's Tirunakshatram day and worshipped there and also to permit the new Jeer idol to be taken in procession in front of and facing the image of Sri Gunja Narasimhaswami on that day on the ground that the proposed action was against *mamul*.

2. The petitioners now pray that they may be permitted to take the Jeer's idol in procession by *itself* in the streets of T.-Narsipur, on the Jeer's Tirunakshatra and Sevartha days, as sanctioned by *mamul*.

3. The Deputy Commissioner reports that the Amildar of T.-Narsipur, held an exhaustive enquiry into the matter and examined the old records and that these records abundantly prove that the Jeer's Tirunakshatra Utsavam was being celebrated on several occasions, that the mere fact that the said Utsavam was discontinued for some years on account of the loss of the idol cannot be said to prove the non-existence of such a practice, that both the Tengale and the Vadagale Srivaishnavas of T.-Narsipur who are the contending parties in the case were given ample opportunity to produce all the available records in their possession to prove their respective contentions and that from these records he is of opinion that the Jeer's Utsavam was a *mamul* one. For the above reasons the Deputy Commissioner is of opinion that there is no objection to take the Jeer Vigraha alone in procession through the streets of T.-Narsipur.

4. Under the foregoing circumstances, the Government concurring in the views of the Deputy Commissioner, are pleased to grant the request of the petitioners to carry the Jeer Vigraha only in procession in the public streets of T.-Narsipur according to *mamul* on Tirunakshatra and Sevartha days.

K. S. CHANDRASEKHARA AIYAR,
Secy. to Govt., Gen. & Rev. Depts.

To—The Muzrai Superintendent in Mysore.
The Deputy Commissioner, Mysore District, returning records

Exd.—K. P. S.

1908-09

GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE

MUZRAI

PROCEEDINGS

Dated 10th November 1908

No. 186-7 / Muz. 112-08-2

Passing orders in the matter of taking in procession in the public streets of T.-Narsipur the Jeer Vigraha on Tirunakshatra and Sevartha days.

GPB—30 11-08—225